Section I: Establishing Why the Epistles Are Not Doctrinal

Today we begin by laying a clear foundation for how we read and understand the Bible. One of the most important distinctions we must make is between what is actual doctrine and what is helpful application or personal correspondence. Doctrine is only what God Himself says and demonstrates. Everything else, no matter how useful or inspiring, remains in a different category. This is not a minor point. It is the key that unlocks a simple, unified understanding of Scripture and keeps our beliefs anchored in God's own words rather than in later human explanations.

Jesus Himself showed us the pattern. He never created new teachings or doctrines on His own. He limited everything He believed and taught to what He saw the Father doing and heard the Father saying. In John 5:19 Jesus declares, "Truly, truly, I say to you, the Son can do nothing of Himself, unless it is something He sees the Father doing, for whatever the Father does, these things the Son also does in like manner." In John 7:16 and 17 He adds, "My teaching is not Mine, but His who sent Me. If anyone is willing to do His will, he will know of the teaching, whether it is of God or whether I speak from Myself." Jesus lived by Deuteronomy 8:3, which states, "Man does not live by bread alone, but man lives by everything that proceeds out of the mouth of the LORD." All of Jesus' teachings and miracles came from the Old Testament. This was His rule because Jesus never had the authority to create new doctrine, and it became the rule for all who follow Him. He was the first Christian, the Proto-Christian, and He set the standard that doctrine comes only from God's direct words and actions.

The apostles understood their role in the same way. Jesus told them in Acts 1:8, "You shall be My witnesses both in Jerusalem, and in all Judea and Samaria, and even to the remotest part of the earth." Their job was to bear witness to what they had seen and heard about Jesus' life, death, and resurrection. They were not commissioned to create new doctrines or add to what God had already revealed. They were empty vessels filled only with what Jesus poured into them, and Jesus poured into them only what the Father had said and done.

This brings us to the letters we call the epistles, the writings from Romans through Jude. These are not doctrinal textbooks. They are personal letters written by apostles and early leaders to specific churches or individuals facing real situations in the first century. They contain wise counsel, correction, encouragement, and practical application of the truth that had already been established. They are Spirit-inspired and profitable, but they function as correspondence and sermons, not as the source of doctrine itself.

Think of it like this. Imagine a card game where one player holds fifty cards representing apostles, church fathers, and respected teachers. The other player holds only two cards: God's direct words and God's observable actions. The player with the two cards wins every doctrinal argument because those are the ultimate sources of truth. God's Word and God's actions cannot be beaten. The epistles are valuable cards in the deck, but they are not the two unbeatable cards that define doctrine.

A powerful story in the Old Testament shows why this distinction matters. In 1 Kings 13 a man of God was sent by the Lord to deliver a message to King Jeroboam. After delivering the message and performing a miracle, the man of God received a clear command from God: he was not to eat or drink anything in that place or return by the same road. Later another prophet came and lied to him, claiming an angel had told him to bring the man of God home for a meal. The man of God listened to the other prophet instead of sticking to God's direct command. Because he chose to obey human words over God's explicit instruction, he was judged and died on the way home. The story is a sobering reminder that when any voice, even from a fellow prophet or apostle, contradicts God's clear word, we are accountable to choose God's word. This principle applies to how we read the epistles. They are helpful letters, but they are not allowed to override or redefine what God has already said and shown.

The same standard Jesus followed applies to us today. We do not live by bread alone, but by every word that proceeds out of the mouth of the Lord. When we read the epistles, we receive them as inspired correspondence that applies truth to real life situations. We do not treat them as the origin of new doctrines. This keeps our faith simple, unified, and firmly rooted in what God has demonstrated from the beginning. It protects us from building systems on human reasoning or cultural context, and it invites us to live by the same rule Jesus lived by: believe and obey only what the Father says and does.

This is the foundation we will build on in the rest of this message. Once we see the epistles in their proper place as correspondence rather than doctrine, the rest of Scripture opens up with fresh clarity and power. We are not left without guidance. We are given the clean, unchanging standard of Truth that produces every good fruit God intends for His people.

Section II: The Belief That the Epistles Are Doctrinal Has Created False Foundations Upon Which Doctrines and Beliefs Were Built for Two Thousand Years

When people treat the epistles as the primary source of doctrine, they unintentionally build entire systems of belief on a foundation that God never established. For two thousand years this approach has shaped what many

consider essential Christian teaching. It has led to doctrines that sound familiar and feel comforting, yet they rest on human reasoning, cultural context, and philosophical ideas rather than on what God Himself says and demonstrates. The result is a structure that looks solid from a distance but begins to crack when examined against the clear pattern Jesus followed. Jesus limited every belief and teaching to what He saw the Father doing and heard the Father saying, As we have shown in John 5:19 and John 7:16-17. This was the unchanging rule. Doctrine comes only from God's direct words and observable actions.

The epistles, valuable as they are, were never meant to serve as that foundation. They are personal letters written to address specific situations in first-century churches. When those letters are treated as an origin of doctrine, they introduce layers of human thought that God did not demonstrate. One clear example is the heavy influence of Greek philosophy, particularly Platonism, on Paul's writings. Paul was highly educated in Greek culture, and his letters frequently echo ideas from Plato. In 1 Corinthians 9:24 Paul writes, "Do you not know that those who run in a race all run, but one receives the prize? Run in such a way that you may obtain it." This mirrors a passage in Plato's works where true runners carry off the prizes and wear the crown (The Complete Works of Plato, page 1222). In Romans 7:22 and 23 Paul states, "For I delight in the law of God according to the inward man, but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members." Plato describes a similar inner war between victory and defeat within each person (The Complete Works of Plato, page 1380). In Philippians 1:21 Paul says, "For to me, to live is Christ, and to die is gain," which parallels Plato's statement that if death is like this, then to die is gain (The Complete Works of Plato, page 32). In 1 Corinthians 13:12 Paul writes, "For now we see in a mirror, dimly, but then face to face. Now I know in part, but then I shall know just as I also am known," echoing Plato's description of seeing things dimly through a glass (The Complete Works of Plato, page 297). In 1 Thessalonians 5:15 Paul writes, "See that no one renders evil for evil to anyone, but always pursue what is good both for yourselves and for all," which parallels Plato's statement that we ought not to retaliate or render evil for evil to anyone (The Complete Works of Plato, page 32). And there are many more examples.

When the church built doctrine on Paul's letters, it unknowingly allowed pagan philosophical ideas to shape its understanding of God. Over time these influences became accepted as normal Christian teaching.

Jesus deliberately avoided these philosophical influences. He had every opportunity to engage with Platonism, Stoicism, or Epicureanism, yet He chose not to incorporate them. He knew that if God created the universe, then

God is the source of all truth that can be known. Everything that can be known is found in what God has said and done. When the church built doctrine on Paul's letters, it unknowingly allowed pagan philosophical ideas to shape its understanding of God. Over time these influences became accepted as normal Christian teaching. The doctrinal architecture feels ordinary after centuries of use, but it rests on foundations that God never laid.

This pattern of building on false foundations has produced real consequences. One clear example is the doctrine of purgatory and the sale of indulgences that sparked the Protestant Reformation. Purgatory was officially recognized in 1274 at the Second Council of Lyon and was developed further by Thomas Aquinas in his work Summa Theologica. Built on the foundation of purgatory is the doctrine of indulgences. Indulgences were certificates sold by the church that claimed to reduce time spent in purgatory for the buyer or their loved ones. These practices were based entirely on Catholic tradition rather than on Scripture. In 1517 Martin Luther posted his Ninety-Five Theses to challenge the sale of indulgences. He saw that the entire system rested on human tradition instead of God's Word like The story of the man of God in 1 Kings 13 which illustrates the danger. The doctrines of purgatory and indulgences did exactly what the false prophet did. They built an entire system on tradition rather than on what God says and demonstrates, and the church paid a heavy price for it.

Another example is the modern doctrine of grace. In current teaching grace is often divided into dozens of categories, such as actual grace, common grace, efficacious grace, and many others. A simple web search reveals thirty-six distinct terms for types of grace. Jesus rarely uses the word grace in the Gospels, and when He does it is not in the elaborate way later teaching describes. The complex system of grace is built primarily on epistle language and has become a separate doctrinal tree that supports other beliefs. Yet God demonstrates grace simply as His sovereign favor extended at His discretion. In Exodus 33:19 God tells Moses, "I will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy." This is the clear pattern. When grace is turned into an independent doctrinal structure built on epistle commentary, it creates the same kind of false foundation that supported indulgences for centuries.

These false foundations have shaped beliefs for two thousand years, but they do not have to define the future. The main focus of the rest of this message is the simple, unified truth that God has always demonstrated. Faith, salvation, righteousness, and sanctification are not separate doctrinal trees that can stand alone. They are inseparably unified as one living reality, just as space, time, and motion are one inseparable fabric of spacetime. You cannot have space without motion, because motion is the evidence of time. A universe

with no motion would be a still picture that cannot be perceived or experienced. In the same way, faith, salvation, righteousness, and sanctification are achieved together through belief in God's Word. They are the natural branches of the single trunk of Believing what God says. When we believe the truth God has spoken, all four realities flow at once. This unified reality is what Jesus lived by, what the Father demonstrated from the beginning, and what this Reset in doctrine returns us to. In the sections ahead we will look closely at this inseparability and see how it brings clarity and freedom to every area of Christian life.

Section III: Faith

Imagine standing on a narrow glass bridge suspended hundreds of feet above a deep canyon in China. The bridge looks completely transparent, and as you take each step the glass beneath your feet suddenly appears to crack and shatter with loud popping sounds. Some people freeze in terror, convinced they are about to plunge to their death. Others keep walking calmly because they know the breaking glass is an illusion, a special effect designed to thrill tourists. Both groups are acting in faith. They are taking action based on what they believe is true. The only difference is the content of their belief.

Many people have been taught that faith is defined by Hebrews 11:1, which states, "Now faith is the substance of things hoped for, the evidence of things not seen." This verse makes a powerful sermon point and stirs the heart, but under closer examination it cannot serve as doctrine. The Reset returns us to what God actually says and demonstrates, and doctrine is only what God says and demonstrates. When we examine the words "substance" and "evidence" in Hebrews 11:1, the verse begins to break down as a doctrinal definition. The word "substance" refers to the real physical matter of which a person or thing consists and which has a tangible, solid presence. Faith is not physical matter. It is a choice based on what you believe. The closest faith comes to anything physical is the chemical synaptic exchanges happening in your brain as you decide to act. Likewise, the word "evidence" means the available body of facts or information indicating whether a belief or proposition is true or valid. Faith is based on facts and information that you are aware of. It becomes a mind-bender to claim that faith is both based on evidence and is itself the evidence. The only thing faith can ever be evidence of is what you believe.

This simplification is incredibly freeing. It sweeps away the super-spiritual layers that have made faith feel mysterious and it's understanding out of reach. Faith is action based on belief. All you have to do to live by faith is to act on the truth God has revealed. This turns faith into a very simple understandable concept. The variable that makes faith great or small is the level of the trial you are facing. When Jesus says in Matthew 17:20, "Truly I

say to you, if you have faith the size of a mustard seed, you will say to this mountain, ‘Move from here to there,’ and it will move, and nothing will be impossible for you,” He is not describing a super-spiritual force. That mustard-seed faith can be as simple as the strength of will to put one foot in front of the other. The choice to act on what you believe is that mustard seed of faith.

Look again at the glass bridge. The person who walks forward because they believe the glass is solid and safe is acting in faith. The person who stumbles forward in terror because they believe the cracking is real is also acting in faith. Both are doing the same thing, taking action based on belief. The only difference is the truth or falsehood of what they believe. God shows us this same pattern throughout Scripture. In Genesis 3 Adam and Eve heard the serpent’s lie that they would not surely die if they ate the forbidden fruit. They believed the lie instead of God’s clear command, and they acted on that belief by eating the fruit. In that single act of faith in a lie they lost everything at once. Righteousness, faith, sanctification, and salvation were all lost at once.

The same thing happened with Israel at the edge of the Promised Land. In Numbers 13 God sent twelve spies to scout the land He had promised them. Ten of the spies returned with a bad report filled with fear, claiming the people were too strong and the cities too fortified. The entire congregation believed that bad report instead of God’s promise that the land was theirs. They acted on that belief by weeping, grumbling, and refusing to enter the land. As a result that whole generation died in the wilderness without ever receiving the inheritance God had prepared for them. Their faith was real. It was simply placed in the wrong thing.

Faith is always action based on belief, but the outcome depends entirely on whether that belief rests in the truth God has spoken or in a lie. This is why Jesus ties everything back to belief in the truth. In John 6:29 He says, “This is the work of God, that you believe in Him whom He has sent”. When we believe a lie and act on it, we are acting on an illusion. The glass bridge makes the choice visible. The people who walk forward in the truth despite the illusion keep moving safely. The people who act in the lie of danger freeze or turn back. In the same way, every step of the Christian life is simply acting today on what we believe God has said. That single choice to act on the truth is the mustard seed of faith that moves mountains and keeps the living tree flourishing.

Section IV: Salvation

We have seen that faith is simply action based on belief in the truth God has spoken. This same belief in the truth produces the full living branch of salvation. Salvation is not a separate doctrinal category built on formulas or

verbal tests. It is the immediate deliverance into covenant life with God that occurs the moment a person believes the truth about Jesus Christ. The requirement for salvation is fundamentally belief, specifically belief in Jesus Christ as the Son of God who died for our sins and rose from the dead on the third day. This belief then becomes the guiding principle for thoughts and actions, demonstrating that you are saved. Salvation is about direction, not perfection. Even when we falter, returning to God's path reaffirms our salvation. However, if Jesus ceases to be the center of one's life, salvation is at risk.

A common practice in modern teaching is to use a specific verbal test for salvation. Some ask people to affirm the phrase "Jesus came in the flesh" as if it were a magic password that only true Christians can say. This idea comes from 1 John 4:2, which states, "By this you know the Spirit of God: every spirit that confesses that Jesus Christ has come in the flesh is from God." In the first century this statement served as a helpful pastoral warning against early Gnostic heresies that denied Jesus had a real physical body. It is valuable correspondence for its original context, but it is not a doctrinal requirement or a salvation test that God established. First, God did not say this, therefore it is not doctrinal. Second, had God established this pass phrase as a law it would be legally required for all times despite changes in culture and language. Today the word flesh is hardly used outside the context of cannibalism. Which makes it a repulsive word to engage with. Jesus never gave such a formula. He simply called people to believe in Him.

God demonstrates the true standard for salvation through many clear examples. In John 3:14 through 18 Jesus says, "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, that whoever believes in Him should not perish, but have eternal life. For God so loved the world, that He gave His only begotten Son, that whoever believes in Him should not perish, but have eternal life. For God did not send the Son into the world to judge the world, but that the world should be saved through Him. He who believes in Him is not judged. He who does not believe has been judged already, because he has not believed in the name of the only begotten Son of God." Belief in Jesus is the trunk of the tree from which everything else flows from

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Jesus repeats this truth again and again. In John 6:35 He declares, "I am the bread of life. He who comes to Me shall never hunger, and he who believes in Me shall never thirst." In John 6:47 He states, "Most assuredly, I say to you, he who believes in Me has everlasting life." In John 11:25 and 26 He says, "I am the resurrection and the life. He who believes in Me, though he may die, he shall live. And whoever lives and believes in Me shall never die. Do you believe this?" These are not suggestions. They are the direct words of Jesus

showing that salvation is the present reality for whoever believes.

The book of John gives four powerful examples that prove belief alone secures salvation, without additional requirements such as baptism. In Luke 19:1 through 10 Zacchaeus, a tax collector who had cheated many people, met Jesus, promised to repay what he had stolen and give to the poor. Jesus immediately declared, “Today salvation has come to this house.” No baptism, no formula, just belief that led to immediate change. In Luke 7:36 through 50 a sinful woman anointed Jesus’ feet with tears and perfume. Jesus told her, “Your faith has saved you. Go in peace.” Again, belief was enough. On the cross in Luke 23:39 through 43 the thief who hung beside Jesus cried out, “Jesus, remember me when You come in Your kingdom.” Jesus replied, “Truly I say to you, today you shall be with Me in Paradise.” No time for baptism or public confession, yet salvation was granted because the man believed. In Acts 10:44 through 48 the Holy Spirit fell on Cornelius and his household while Peter was still speaking, before any baptism occurred. The gift of the Spirit itself proved their salvation through belief.

These examples show God’s consistent standard. Salvation comes through belief in Jesus Christ. It is not about perfection but about direction. As long as Jesus remains the pivot point that guides your thoughts and actions, you have retained your salvation. You can only forfeit it through a conscious choice to turn away from Him entirely.

This truth ties directly back to the unified reality we have been examining. So far we have seen that Faith and salvation are not separate doctrinal trees. They are inseparably unified as one living reality, just as space, time, and motion are one inseparable fabric of spacetime. Next we will examine what the traditional doctrine of righteousness has been and reveal what God requires for righteousness.

Section V: Righteousness

We have seen that faith is action based on belief in the truth God has spoken. We have seen that salvation is the immediate deliverance into covenant life with God that occurs the moment a person believes that truth. Now we turn to righteousness. Righteousness is the status of being right with God that a person steps into and personally receives the moment they actively believe the truth. In the post-Christ context that truth is Jesus Christ Himself. Righteousness is not a separate doctrinal category that stands alone. It is one inseparable branch of the single living trunk of believing the truth. Faith exercised, righteousness bestowed, and salvation secured all flow together the instant the trunk of belief takes root.

God demonstrates this pattern clearly from the very beginning. In Genesis 15:6 as God refers to Abraham we read, “Then he believed in the LORD, and He reckoned it to him as righteousness.” Abraham heard God’s spoken promise about descendants and inheritance. He actively believed that promise. In that single moment God bestowed the status of righteousness upon him. Abraham did not earn it through his own effort. He stepped into it through active belief, and God immediately reckoned it to him as righteousness. The same truth appears in Habakkuk 2:4, which states, “Behold, as for the proud one, his soul is not right within him, but the righteous will live by his faith.” The righteous person is the one who lives by continuing belief in God’s truth. Deuteronomy 6:25 adds, “It will be righteousness for us if we are careful to observe all this commandment before the LORD our God, just as He commanded us.” Righteousness is the status granted by God to the one who believes and acts on His word.

Jesus reinforces the identical reality in the Gospels. In Matthew 5:6 He says, “Blessed are those who hunger and thirst for righteousness, for they shall be satisfied.” The hunger and thirst are the active human response. The satisfaction, the righteousness itself, is bestowed by God the moment that belief occurs. In John 5:24 Jesus declares, “Truly, truly, I say to you, he who hears My word, and believes Him who sent Me, has eternal life, and does not come into judgment, but has passed out of death into life.” Belief in the truth produces the full status of righteousness immediately. There is no multi-stage process. There is no separate forensic transaction detached from ongoing belief. Righteousness is bestowed by God the instant a person steps into active belief in the truth.

This biblical picture stands in sharp contrast to the way many modern teachings define righteousness. For two thousand years large parts of the church have built the doctrine of righteousness primarily on epistle language, treating it as a distinct, one-time legal declaration called “the righteousness of God” or “imputed righteousness.” Romans 3:21 and 22 states, “But now apart from the Law the righteousness of God has been manifested, even the righteousness of God through faith in Jesus Christ for all those who believe.” Romans 5:1 adds, “Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ.” Second Corinthians 5:21 says, “He made Him who knew no sin to be sin on our behalf, so that we might become the righteousness of God in Him.” These verses are valuable pastoral correspondence written to address specific first-century situations. When they are treated as the originating source of doctrine, they create a false foundation. They turn righteousness into a separate forensic category that can be discussed apart from faith, salvation and sanctification. This separation is the very idolatry we have identified. It elevates human systematic concepts over what God has actually said and demonstrated. God never presents

righteousness as an independent legal status that stands alone. He demonstrates it as the immediate status bestowed upon the one who believes the truth.

This Reset returns us to the simple biblical reality. Righteousness has no existence apart from God. In a self-created universe you can achieve a career title, a reputation, or any number of human accomplishments by your own effort. Righteousness is different. It requires the existence of God. You step into it through the personal, active decision to believe the truth God has spoken, and God immediately bestows the status upon you. There is no human achievement involved. There is only the active response of belief that God honors with His gift. This keeps righteousness firmly attached to the trunk of Truth. It cannot be separated from faith exercised, sanctification realized, or salvation secured. All four realities are the natural, inseparable fruit of the same living tree of belief in Jesus.

This truth brings immense freedom. You no longer have to wonder whether you have achieved enough righteousness or whether some separate legal declaration has taken place. The question is simple and unified. Am I actively believing and adhering to the truth God has spoken today? If this is true then you are already righteous before God.. The status is yours. The living tree is growing. The Holy Spirit is at work reimaging you into God’s likeness and restoring the dominion He declared in Genesis 1:26. This is the clean, freeing picture God has always demonstrated. Righteousness is not a separate doctrinal tree built on epistle commentary. It is the immediate gift God bestows the moment you step into active belief in the truth. When we live by this reality, every part of the Christian life remains rooted in the truth God planted from the beginning.

Section VI: Sanctification

We have seen that faith is action based on belief in the truth God has spoken. We have seen that salvation is the immediate deliverance into covenant life with God that occurs the moment a person believes that truth. We have seen that righteousness is the status of being right with God that a person steps into the moment they actively believe the truth. Now we turn to sanctification.

Sanctification is the immediate setting apart as holy that occurs the moment a person believes the truth. It is not a two-stage process with a positional change at conversion and a separate progressive work afterward. That distinction was built primarily from epistle language and does not stand as doctrine under our Reset. God demonstrates sanctification as the direct result of belief in His word. In Exodus 19:5 and 6 God tells Israel, “Now then, if you will indeed obey My voice and keep My covenant, then you shall be My own

possession among all the peoples, for all the earth is Mine, and you shall be to Me a kingdom of priests and a holy nation." Belief and obedience set them apart as God's holy people. In Leviticus 20:26 God declares, "Thus you are to be holy to Me, for I the LORD am holy, and I have set you apart from the peoples to be Mine." Sanctification is God setting His people apart through their belief in His truth.

Jesus makes this crystal clear in His high priestly prayer. In John 17:17 and 17:19 He prays, "Sanctify them in the truth. Your word is truth" and "For their sakes I sanctify Myself, that they themselves also may be sanctified in truth." Sanctification happens in the truth. It is the immediate reality for everyone who believes God's word.

The ongoing transformative work of the Holy Spirit after this immediate sanctification is best described as reimaging into God's likeness. God created humanity with a clear purpose in Genesis 1:26, "Then God said, 'Let Us make man in Our image, according to Our likeness, and let them rule over the fish of the sea and over the birds of the sky and over the cattle and over all the earth, and over every creeping thing that creeps on the earth.'" The Holy Spirit works over time to restore and mature believers into that original image and likeness so they can exercise godly dominion as His representatives. This is not a separate doctrinal stage called progressive sanctification. It is the natural, organic growth as we continue to walk with God. As we continue believing and adhering to God's truth, the Holy Spirit reshapes our character, thoughts, desires, and actions to reflect God more fully.

This brings us to the unity that God has always demonstrated. Faith, righteousness, sanctification, and salvation are not separate doctrinal trees that can stand alone. They are inseparably unified as one living reality, just as space, time, and motion are inseparably woven together in the fabric of spacetime.

Space corresponds to righteousness and sanctification, the fixed, eternal status and position God bestows the moment we believe. It is the unchanging reality we step into in Christ, the perfect standing that is finished and unchangeable. Time corresponds to faith, the living, ongoing movement of the heart that keeps trusting, obeying, and reaching out to God moment by moment. Motion corresponds to salvation in its full sense, the real, visible journey from the moment of belief through daily reimaging all the way to final glorification. Salvation is not only the past declaration and the present trust. It is the entire pilgrimage that is only possible because righteousness and sanctification are already fully ours and faith keeps us moving.

You cannot separate the four. No real motion, that is, no real salvation, exists

without the space of righteousness and sanctification already being there. No daily reimaging happens without faith continually turning us toward the truth. The end of the journey is the full revelation of what was true all along. When we are glorified, the motion will reach its destination, faith will become sight, and we will be fully reimaged into God's likeness. Yet even then we will never outgrow the righteousness and sanctification that were bestowed the first moment we believed. Just as space does not disappear at the end of time, the righteous and sanctified standing God gave us remains the eternal foundation we enjoy forever.

This unity is not just clever. It is the simple, biblical reality God has demonstrated from the beginning. We are given a perfect position of righteousness and sanctification, so that in every moment of faith we may walk the path that finally brings us home in salvation. Everything flows from believing the truth of Jesus Christ. When we believe the truth and act on it, all the aspects of faith, salvation, righteousness, and sanctification are ours. This is the clean, freeing picture that this Reset restores to the church.